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**Evangelical Visitor- April 15, 1912. Vol. XXVI. No. 8.**

George Detwiler

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# Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

VOL. XXVI.

HARRISBURG, PA., MONDAY, APRIL 15, 1912.

No. 8.

## TABLE OF CONTENTS.

### EDITORIAL—

Special Announcement, .....	2
A Word of Caution, .....	2
Special Mention, .....	3, 4

### POETRY—

Jesus My Refuge— <i>J. A. Reichard</i> , .....	4
To the Eternal City— <i>I. S. Eby</i> , .....	7
To the Brotherhood, .....	7

### CONTRIBUTED—

David— <i>Mabel Kilmore</i> , .....	1
Healing According to the Scriptures— <i>T. A. Long</i> , .....	7
The Church at Antioch— <i>D. W. Zook</i> (Continued), .....	8
Thoughts on Sanctification— <i>Lewis Berg</i> , .....	9
The Deaconship— <i>Eld. W. O. Baker</i> , .....	10

### SELECTED—

The Social Evil, .....	11
Toplady's Conversion, .....	11
One of Many, .....	12
The Artist's Secret, .....	13
Revival Sermons, .....	13
Filial Faith, .....	14

### NEWS OF CHURCH ACTIVITY, ETC., .....

### OUR YOUNG PEOPLE, .....

### OBITUARY, ETC., .....

#### David.

The date of David's birth is not definitely known, but approximately it was 1,000 years before Christ. There are few of the Bible characters that passed through as many varied experiences and adventures as did David. As a lad he kept his father's sheep and had to defend them from wild animals. At one time he killed a lion that had attacked his flock. There were no guns in those days and David's only weapons were a club and knife, but with God's help, he slew the lion. David showed the characteristics of a hero throughout his entire life. He was the youngest son of Jesse, grandson of Obed and great grandson of Ruth, the Moabitess, who was willing to forsake her kith and kin, in devotion to her mother-in-law, Naomi, and her God.

David was keeping his father's sheep when Samuel came to anoint him king of Israel. David's father, Jesse, had brought all his sons before Samuel, before he thought of bringing David, and would probably have forgotten about David, had Samuel not asked him the question when the rest had appeared, whether these were all his sons. His youth and tenderness were no hindrance to the Lord's seeing in him the possibilities of a great leader. The brothers were very likely surprised and no doubt disappointed

at not being chosen, and may have felt somewhat jealous or envious of their brother's exaltation, as in the case of Joseph and his brethren. God set His seal upon the work by pouring out His Spirit upon David. However, for a time he presumably went back to his occupation of a shepherd, after the anointing.

There is nothing so inspiring as to conceive the idea of being chosen and set apart by God for some special purpose. What thought is greater than this, to a soul that is noble? While we all know that there are and ever have been, selected lives, and while we recognize selection in others, who by their gifts and opportunities are manifestly set apart in the world as its leaders, there is much difficulty for many a noble soul in conceiving the idea of being called. In all classes of people there is a difference of talents; some born to lead and some to serve. Even among the twelve Apostles there were different talents and abilities along the line of leadership, yet they were all called, and set apart by Christ to go out into the world and spread the light of the Gospel. Responsibility, or the prospect of it, has the tendency to develop strength in individuals very rapidly. David's humble submission to his father and faithfulness in his duties, were the means of developing him and preparing him for the greater responsibilities which would devolve upon him as he would advance to the leadership of his people, as their king. His rapid development is singularly shown in the next recorded incident of his life when he was called to be a courtier of Saul, the king. His encounter with the giant, Goliath, was a rapid move in the same direction. He becomes minister and warrior, "cunning in playing and a mighty valiant man," and skilled in speed and firm in form, and "the Lord was with him." Quickly had the new circumstances and the energy of the Spirit of God, like tropical sunshine, ripened his soul. Saul sent to Jesse to have his son David to be a regular attendant at his court. Saul in his fits of passion and despair would be comforted by the charming music of David. The thought of God's abiding presence was ever uppermost in David's mind. Flattery failed to spoil him, as it seems to do so many individuals at present. On his return from his encounter with Goliath the women of Israel came out to meet him, chanting, "Saul hath slain his thousands and David his ten thousands." He behaved himself wisely, in all his ways, and "Jehovah was with him." He seemed to keep con-

stantly before him the fact that "the anointing of the Lord was upon him," and he was set apart for God's service.

As we see David playing on his harp before Saul in an effort to dispel the gloomy moroseness that had taken possession of the king's heart, we feel, that like Whittier's little girl in school days, he is sorry that the women have given him the greater praise, and hates to go above Saul, on account of his love for him.

David was constantly making friends, especially with Jonathan, Saul's son. The friendship between the two was so great that Jonathan disrobed himself for the benefit of David and gave him his sword, his bow and girdle. David's prosperity caused Saul to envy him and therefore Saul sought his life on various occasions. God showed his continued favor upon David by preserving his life and in two instances placing Saul in his power, with the possibility of David's killing the king, had he not been controlled by high principles of mercy and love.

Great as David's life proves him to have been, as a statesman, priest, prophet and king, our admiration for him is the greater on account of the qualities shown in his relationship to Saul while being sought for, in order that he might be slain, and returning good for evil. Such self-restraint, such elevation of soul, such magnanimous treatment of an enemy at the time of Saul's slaughter of the Priests of Nob, because one of them had befriended one whom he considered as an enemy, which was much more in accordance with the spirit of the age, is indeed marvelous.

In the qualities thus shown he becomes the type of Christ, as illustrated in Isaiah 61:3 and Luke 4:18, and I. John 2:27.

David was the anointed king over Israel; Christ the anointed of God for the whole world.

Christ commands us to love our enemies (Matt. 5:44, 46), and forgave them their transgressions (Luke 23:34).

David exemplified these admirable traits in his life. The three most important lessons that can be learned from David's life, are, David, the friend of sinners, David's love for his enemies and David's forgiveness of his enemies.

My hope is that we may all be able to follow his example in the above.

MABEL KILMORE.

Grantham, Pa.

Note.—The above article was prepared for and read at the Young People's Meeting at Grantham, Pa., and is printed here by request.



# Evangelical Visitor

## A Bi-Weekly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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## EDITORIAL.

### Special Announcement re Time of Conference.

We are requested to announce that Conference for 1912 will convene at Stevensville, Ont., on Tuesday, May 21, and continue to Friday evening, May 24. The preliminary meetings will be held on Monday, May 20, and the ministerial meeting that same evening.

We are also informed that the love feast at place of Conference will be held on May 18, 19, and in that the time of Conference is now changed as above, the love feast will precede Conference. The brethren of the district are desirous that as many of those coming to Conference as can, come in time to be present at the love feast. They are making every provision to entertain all who come. In order to reach Stevensville on Saturday morning delegates should arrive in Buffalo, N. Y., before 8 o'clock that morning. It is expected arrangements will be made with the T. H. and B. R. R. to have the train that leaves Buffalo at 8 a. m. stop at Stevensville for the accommodation of those who may come at that time. Let those who go in parties see that Bro. P. M. Climenhaga, Stevensville,

Ont., is informed of the time of arrival and arrangements will be made to have all taken care of.

### Home for Boy Wanted.

We would like to secure a permanent home for a boy two years old to be bound out on age. Any one wishing to take the child should address the undersigned or the boy's aunt, Mrs. John C. Wolf, Camp Hill, Box 52, Pa.

ENOS H. HESS,  
 Secretary.

Grantham, Pa.

### A Word of Caution.

The article entitled, "THE SOCIAL EVIL," printed elsewhere, is published by request of a sister who feels that information of this great and growing evil should be much more largely scattered. She says that the aim of her work is Temperance and Social Purity. In this connection she wishes to recommend to our readers "The Shield," "A MAGAZINE FOR THE HOME," published at \$1.00 per year by the Social Purity League, Pomona, California. With regard to this publication we may say there are very few publications on any of these reform lines that are not to some extent, some less, some more, tainted with what are known as the teachings of the destructive higher criticism. In this, the one our sister would recommend as above, is not innocent. A sample copy was sent us recently by another sister soliciting a subscription. In examining it we noticed that it very highly recommends its readers to read Professor Rauschenbush's recent book, "Christianity and the Social Crisis," a book in which this writer "clearly shows himself antagonistic to the doctrines of Redemption by the Blood of a propitiatory Sacrifice," for in the book he writes that "In the primitive life of the Israelitish tribes the religion of the common folk was probably much of this kind. (Like the 'heathen about them). Jehovah was 'the tribal god of Israel. Fortunately 'he was stronger and more terrible 'than the gods of the neighboring 'tribes, so that he was able to drive 'them out and give their land to his 'own people, but he was not fundamentally different from them and 'they were believed to be quite as real 'as Jehovah. There were certain 'forms of moral evil which he hated, 'and certain social duties which he 'loved and blessed, but the surest way 'of remaining in his favor was to sacrifice duly and plentifully. If a man 'had offended against his fellow or

"his tribe, Jehovah would forgive 'when the rich smell of burnt meat 'filled his nostrils. Against this current conception of religion the prophets insisted on a right life as the 'true worship of God. Morality to 'them was not merely a prerequisite 'of effective ceremonial worship. 'They brushed sacrificial rites aside 'altogether as trifling compared with 'righteousness, nay, as a harmful substitute and a hindrance of ethical religion."

In a review of Prof. Rauschenbush's book, Doctor Haldeman, pastor of the First Baptist Church, New York City (Prof. Rauschenbush belongs to the Baptist Church) says: "In his enthusiasm for the prophets, 'and in support of his theory, Mr. 'Rauschenbush would make the tabernacle and the temple little better than 'places of crude and ignorant worship-filled with 'The stench of blood 'and entrails,' and the priests who officiated there in obedience to a 'Thus saith the Lord,' no better than, 'Expert butchers.' He would relegate 'the Mosaic ritual to the category of 'other sacrificial religions, and make 'the God of the Hebrews a tribal god 'alone. And all this that the prophets 'may be supposed to have laid the 'foundation of a moral system—a 'brotherhood kingdom—whose aim 'and intent shall be the social salvation of the world—a salvation which 'is dependent, not upon a bleeding sacrificial substitute, but upon the cultivated ability of man to do justly, love 'mercy and seek to walk in unselfishness and humility."

More than this we learn from *The Gospel Message* that it is asserted that "Prof. Rauschenbush is also a destructive higher critic, denying the 'authority and infallibility of the 'whole Bible. He favors the New 'Theology attack on the Mosaic authorship of the Pentateuch; he declares that Christ exalted morality 'and human goodness above the written word of God; he casts discredit 'on the four Gospels declaring that we 'cannot be sure that they have been 'correctly reported; he calls Paul a 'Free lance' in theology, plainly 'teaches that he was in error, deploring 'his dogmatism, and conceives of him 'and the Apostle John as being at 'sword's points on certain doctrines; 'he casts suspicion on the entire New 'Testament, and says that any judgment of original Christianity solely 'on that, is incomplete and erroneous; 'he believes in the universal Fatherhood of God, and evidently rejects 'the essential Deity of Christ."



Again Dr. Haldeman writes commenting on this last fatal error: "Mr. Rauschenbush may have the profoundest belief in the miraculous and 'virgin birth of Christ. 'His book 'does not reveal it; on the contrary, 'from the language used it would be 'easy to draw the conclusion that Mr. Rauschenbush conceives of Christ 'simply as an advance on general humanity, His ideas growing as He increases in stature and wisdom. That 'Christ was the eternal and incarnate 'God, true God as well as man; that 'His life moved along foreknown, 'predetermined and covenant lines; 'that He Himself knew from the beginning, from that unbegun eternity 'where He was clothed with the 'Father's glory—the glory of His own 'very self—hood—just what He 'would do, that He knew the thoughts 'He would think, as well as the deeds 'He would do, Mr. Rauschenbush 'does not even in the faintest way 'suggest."

Now while this "MAGAZINE FOR THE HOME," "The Shield," no doubt does good teaching on the purity line, a matter of great importance and concern, yet we cannot but feel there is deadly poison for the unsuspecting hid away in its purity, made evident by this one fact that it recommends the higher critic teachings to its readers, as if there were salvation possible for the sinner without Christ. We have seen it stated recently that an examination of the newest catalogues of the publishing houses reveals the fact that the New Theology books have the lead. We venture to say, in view of the revelations as to the nature of present-day movements, that it would be safe to be a little safely suspicious of these new movements until they prove themselves as being in agreement with the doctrine of Jesus Christ our Savior and Lord.

Through what has been said in the VISITOR columns by Bro. Eisenhower in testimony of the virtues of *Oxy-pathy* in bringing relief to sufferers from various maladies, considerable interest has been aroused among the people, especially such as are afflicted, and we feel it is due to them to say for their encouragement that OXYPATHY is *making good* right along. Certainly, as Bro. Long contends in his current article, direct divine healing is the ideal healing, designated by the late Mr. Knapp, as *pentecostal healing*, but for some reason a very large number of sufferers, even good Christian people, are evidently not where they are able to ap-

propriate that best healing, however hard they try, and for them there may be relief in that which is second best, which Mr. Knapp says is divine healing also. Now be these things as they may, as we said above, OXYPATHY is *making good*. We are glad for the relief that has come to a number of sufferers in this connection. A sister who had suffered for ten years and for whom the physician could do nothing but inject morphine to deaden the extreme pain, is grandly recovered; another sister, a sufferer for nineteen years, and only getting worse, is recovering nicely; another sister whose outlook, physically, was very discouraging, enjoying relief from her suffering, a brother who had a good start of grippe relieved in an hour; children who had very serious attacks of deadly croup, relieved in an hour; a young man of whom the doctor said he was likely to go into consumption, recovered so that he can go to work again. Considering all that has thus become evident in favor of this natural method of healing we cannot but consider that the very best investment that any person or family can make is to invest in an *Oxy-pathor* as it is always ready for use and may ward off serious attacks of sickness. We are glad to encourage people to seek deliverance from drugopathy, however scientific it may be claimed to be. Our motive in writing this note is the same as though we knew people who were suffering for lack of food and knew where they could get what they needed. We would feel under obligation to tell them.

Pennsylvania State Council was held at the Messiah Home chapel on the 10th inst. There was quite a fair attendance even though quite a number were kept away on account of the funeral of our aged brother Sollenberger, of Fayetteville, Pa. Considerable business which required the attention of Council, was all amicably disposed of, we hope, as may be pleasing to the Head of the Church and as may be for the advancement of His cause among our people. We notice that Kansas and Ohio make more of their State councils than Pennsylvania, Kansas devoting three days to it, including the Sunday-school Conference, and Ohio, two days. In this way no doubt much good can be done and we pray that He whose we are and whom we serve may be able to approve of these movements and make them a blessing to the church.

#### Special Notice re Work for Conference.

Bro. S. R. Smith, Grantham, Pa., Conference Secretary, would kindly request that all the districts will at once send to his address all matters which are to be presented to General Conference so that the preparing of them for presentation to Conference will not be hindered. The proper officials will please take this matter in hand.

*It is our last opportunity to call the attention of subscribers who have not renewed their subscription to the importance of their doing so without further delay. April winds up the year's business, and we must meet Conference with a report of the business of the Visitor for the year, and we do not want to meet it with a larger deficit than must be. As we said in our last note if all whose credit is now expired would renew, and if the Benevolent Fund would receive equal to what it received last year the deficit would not be serious, but it is certain that two hundred dollars ought to come this way yet before May 1. May we not have the co-operation of every one whose credit is not in the future? We hope to hear yet from you all who are in the mark. If any are not able to pay up please write and tell us.*

The management of the Messiah Orphanage expresses appreciation and thankfulness to all who have in the recent past helped to supply the needs of the Institution. There were gifts in the way of eatables and clothing from individuals in Harrisburg; Steelton, Hummelstown, Rheems, Cedar Springs, Mt. Joy, Lawn, Campbells-town. The Cash donations are given in the treasurer's report given elsewhere. It is well for us to remember that the needs at this institution are daily and constant, and we can never go amiss in sending supplies of the various things that are in constant use in such a family.

It will be noticed in the monthly report of Des Moines Mission that no donations of cash were received at all during March. We believe that is the poorest showing of any report so far, and we cannot but regret that such should be the case. Bro. Zook's accounting for it is certainly charitable, but we hope our people will be quickly aroused to activity in this matter and see to it that a better showing will be made in the future. Two of the city Missions, Philadel-



phia and Des Moines, have had to be supplied from the Home Mission Fund more largely than ever before during this Conference year. We would prefer very much if sufficient support would come to them direct even though the Home Mission Fund should receive less.

In addition to what our Ohio correspondent writes of the decision of Ohio State Council as regards establishing a Mission in the city of Dayton, we are informed that a committee was appointed to co-operate with Bro. Boyer in finding a suitable location for the work. Several days were spent in the quest for a location, but no suitable hall could be secured in the part of the city where the work is most needed, so a suitably arranged dwelling house was engaged in which an audience room can be arranged with seating capacity for about one hundred persons.

The opening of this new Mission was to take place on Easter at which time it was expected quite a number of the brethren from near by districts would be present, and reckoning that the Holy Spirit would certainly be present the dedication of this Mission would be glorious. It is located on N. W. corner of Herman avenue and Taylor street. May this Mission be blessed of God in rescuing and saving such as are yet under Satan's power.

We are sure our readers will be interested in the letters from Africa printed in this issue. We are glad to note the revival of interest at Matopo Mission of which Sr. Doner writes. We hope Sr. Engle will soon be restored to health again and she with Sr. Heisey be able to return to the work again. The letter on Our Young People's page gives an interesting glimpse of the work of the missionary as he undertakes to start a school among the raw natives. A lovefeast was to be held at Matopo Mar. 16, 17. April 1 was the date on which Sr. Doner and Bro. and Sr. Frey proposed to sail from Cape Town. So when this word reaches our readers they will have been on the ocean several weeks and may be nearing England. May their homeward voyage be made in safety.

A recent letter from Sr. Mary K. Stover, of the Philadelphia Mission, says that she meets with poor families who do not have a Bible. She has been giving a few away, and wishes to say through the VISITOR if there are those among our readers who would like to help in this work, and

give Bibles to such as have none she would be glad for such co-operation. A new convert to whom she gave a Bible is quite proud of it. She further says: "God is with us and we are happy, but there are so many needy ones around us."

We have a letter from Sr. Snell, of Sandusky, Mich., which will appear in our next issue. She is very much encouraged since now a minister has located there. She feels as though it is hardly real, and "too good to be true." She desires that they may be specially remembered in prayer, that the work there may be much blessed, especially the special meetings now, or in the near future, being held there. We trust that the Lord may very graciously bless the labors of Bro. Stump and his wife and make them a blessing.

Bro. Wm. Boyer also writes of the starting of the new Mission in Dayton, O. His letter must also be held over for next issue. The dedication services were held on Easter Sunday p. m., with a good attendance and interest. Bro. Boyer's address, as also that of the Mission, is No. 601 Taylor street, Dayton, Ohio. They earnestly solicit the prayers of the church, and invite correspondence for their encouragement.

*Let every one interested in the convening of Conference be sure and read the Special Announcement as to the time.*

To the matrons of orphanages, homes and to the busy housekeeper: I would like to give the benefit of a way we have learned to preserve fruit which we greatly appreciate, although it may appeal to your skepticism as it did to ours. It is valuable, both for time saving and economy.

In the Fall, or during the Winter months, when you have fruit that is perishing—either apples, pears or quinces, you prepare them just as you would for canning, put them in a willow or slat basket, hang them from the top in an empty barrel, place an old pan in the bottom with some live coals on which drop one tablespoonful of sulphur; cover the barrel tightly and allow them to remain for several hours, then fill them in jars, set away in a cool place and they are ready to stew at any time. Fruit thus fumigated will keep for months unsealed.

A SISTER.

Clayton, O.

### Jesus My Refuge.

By J. A. REICHARD.

Let the sunlight of love shine into my heart,  
Dear Lord, and make me pure,  
That whatever the trials that fall to my lot  
I it patiently may endure.

Patiently, knowing that God is near,  
And Jesus will hold my hand;  
He's guiding me with His almighty eye,  
To a bright and happier land.

A land where we'll sing the redemption song,  
With those who have gone before;  
For there is no sin and He'll dry every tear,  
And we'll praise Him for ever more.

Lord Jesus inspire us with this thought,  
Dear Lord, encourage our heart;  
For we can do nothing without Thee, Lord,  
For God almighty Thou art.  
Fordwich, Ont.

## NEWS OF CHURCH ACTIVITY

IN THE

### HOME AND FOREIGN FIELDS

#### Addresses of Missionaries.

##### Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Sallie K. Doner, Matopo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Walter O. Winger, Abbie B. Winger, Mtshabazi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

Louis B. Steckley, Sadie Book, Cora Alvis, Mandamabge Mission, Selukwe, S. Rhodesia, South Africa.

The following are not under the F. M. B.:  
Jesse R. and Malinda Eyster, Cinderalla Mine, Boksburg, Transvaal, South Africa.

##### India.

A. L. and Mrs. A. L. Musser, Maggie Landis, No. 11 Beckbagan Lane, Ballygunj P. O., Calcutta, India.

The following are not under the F. M. B.:  
D. W. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

##### Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

#### Our City Missions.

Philadelphia Mission, 3423 North Second street, in charge of Sr. Mary K. Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother H. J. and Sr. Edna Wagaman.

Chicago Mission, 6039 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.



**Love Feasts.****Pennsylvania.**

Elizabethtown, ..... May 1, 2.  
Opening service at 1 p. m., May 1.

Mastersonville M. H., ..... May 29, 30.  
Air Hill, ..... May 29, 30.

Graters Ford, ..... June 1, 2.  
Come by train to Pottstown and by trolley to Trappe.

Martinsburg, ..... June 1, 2.  
Pequea, ..... June 1, 2.  
Changed from May 25, 26.  
R. R. station Lancaster. Take Millersville trolley to Millersville, then York Furnace car to Morton's shop.

Antrim M. H., ..... June 4, 5.  
R. R. station, Greencastle. Trolley stop 60.

Fairland M. H., ..... June 5, 6.  
Silverdale, ..... June 7, 8.

Lykens Valley, ..... June 12, 13.  
At the home of Bro. A. B. Lauver near Millersburg, Pa.

**Ohio.**

Valley Chapel, ..... May 25, 26.  
Meeting begins Saturday morning.

Ashland and Richland dist., ..... June 1, 2.  
Highland M. H., ..... June 1, 2.

Paradise M. H., Wayne Co., ..... June 15, 16.  
Opening service at 10 a. m. on the 15th.

**Kansas.**

Belle Springs, ..... April 27, 28.  
Bethel, ..... May 11, 12.  
Clay County, ..... June 22, 23.

**Oklahoma.**

Thomas, Bethany M. H., ..... April 27, 28.

**California.**

Upland, ..... April 27, 28.  
A cordial invitation to attend these love feasts is extended.

**San Francisco Mission.**

Report from Feb. 24 to March 24, 1912.

To the readers of the VISITOR. Greeting: The workers at the San Francisco Mission wish to say that during the month just gone by God has owned and blessed the efforts put forth at that place. We can see a steady growth in some who have lately found peace and pardon in Christ, while some are slower in accepting the light as it shines forth in God's word. "When the Son of man cometh, will he find faith on the earth?" We have faith to believe He will, for He said a "remnant shall be saved."

The workers see no reason to be discouraged, for he who is discouraged is lost, and when only one is lost the results are disastrous to many. Continue to pour your prayers upon the heads of the unsaved, for they will avail much when sent out of honest and earnest hearts.

We thank all who have stood by us so liberally and may God's blessing enrich you spiritually for your sacrifice.

**Financial.****RECEIPTS.**

Brethren church, Upland, Cal., \$35;  
Valley Chapel S. S., Canton, Ohio, \$6.60;  
freewill offerings at hall, \$39.70. Total, \$81.30.

**EXPENDITURES.**

Fares to and from hall, \$5.55; table supplies and home necessities, \$18.40; lights, oil, etc., for hall, \$5.25; to poor, 45 cents; hall rent, \$50. Total, \$79.65.

Balance on hand, February 24, ..... \$6.11.

Balance on hand, March 24, ..... \$7.76.

In the last report in VISITOR of March 18, Sister Edna Sinks, Clayton, Ohio, is credited with \$11.00, which should be \$1.00.

A. C. WINGER.

**Des Moines Mission.**

Report for March, 1912.

We held an every night meeting in an upper room, the use of which was donated by Mr. Hubbell, Iowa's richest man. However, the results were not what we would like to have seen. The weather, for one thing, was very unfavorable for meeting, having so much snow, ice, and extremely cold weather during the month of March. Yet we had a few conversions and believers were encouraged. At the present we will have three services at the Gospel Mission Home on Forest avenue, between Third and Fourth streets. One on Monday p. m., Tuesday and Wednesday nights, and possibly Sunday night.

We are much encouraged in our Sunday morning services with a marked increase of attendance both at Sunday-school and preaching. Last Sunday morning we had a missionary sermon for the Foreign Missions, and we took up quite a liberal offering considering our congregation; and two manly men came to the altar for endowment with more power in the act of consecration. Both receiving definite help. One of them clapped his hands and shouted for joy and victory.

God manifested himself very evidently throughout the service. Pray for us that the good work may continue and increase.

You will evidently notice that our receipts were extremely light during March. Of course March, in most States is tax month, and we have reasons to think the dear saints will remember the work here by way of prayer and support during the month of April.

**FINANCIAL.****Receipts.**

Wm. Deemy, Dallas Center, Ia., dried fruit, butter and apple-butter.

**Expenses.**

Gas, \$2; fuel, \$12; groceries, \$19; incidentals, \$8.50. Total, \$41.50.

Yours in faithful service,

J. R. AND ANNA ZOOK.

**Report of Des Moines Mission Poor Fund From January 1 to April 1, 1912.**

Balance in hand, Jan. 1, 1912, ..... \$1.35.

**RECEIPTS.**

Anna Sider and S. S. class, Perry Station, Ont., \$2; Sr. Emma Brubaker's S. S. class, Rosebank, Kans., \$5.30; Jacob Wilhelm, Shisler's Point, Ont., \$2. Total receipts up to April 1, 1912, \$10.65.

**EXPENDITURES.**

For a boy, 50 cents; for dry goods, \$1; to a poor saint, 75 cents; to a poor family for eatables, etc., \$4. Total, \$6.25.

Bal. in hand, April 1, 1912, ..... \$4.40.

This Poor Fund has helped to make hearts glad, and helps in the work more than one way. How much it means to receive help at the point of extreme need. Hope the dear readers of the VISITOR will continue to feel interested in this good work of the Lord.

When helping a dear old saint the tears of gratitude filled his eyes, and then said, "I feel unworthy to take it." "He that giveth to the poor lendeth unto the Lord."

Yours in the interest of the poor,

ANNA ZOOK.

**Messiah Orphanage.**

Report from March 1 to April 6, 1912.

**RECEIPTS.**

Joseph McCorkle, Campbellstown, Pa., \$1; Sr. Brandt, Campbellstown, Pa., \$1; Bro. C. Gruber, Campbellstown, Pa., \$1;

Sr. Bowman, Campbellstown, Pa., \$2; J. B. Curry, Swatara Sta., Pa., \$25; Sr. Annie S. Myers, Harrisburg, Pa., \$5; In His Name, \$5; Hummelstown, Pa., \$1; In His Name, \$10; E. Petersburg, Pa., \$1; Harvey Ebright, Cleona, Pa., \$1; Hockersville, Pa., \$2; Wm. T. Heisey, Mechanicsburg, Pa., \$10; Rheems, Pa., \$2; Lancaster R. R., No. 7, \$3; Union Deposit, Pa., \$5; a brother, Hummelstown, Pa., dist., \$5; B. S. Herr, Cambridge City, Ind., \$10; J. S. Engle, Hummelstown, Pa., \$1; Rolla J. Wenger, Ohio, \$10; A. B. Musser, Grantham, Pa., \$10; Benj. Hoffman, Bainbridge, Pa., \$2; Sr. Fannie Brechbill, Greencastle, Pa., \$10; Sr. Fannie Seachrist, Mountville, Pa., \$2; E. L. Engle, Harrisburg, Pa., \$1; Sarah J. Long, Mill Hall, Pa., \$5; Valley Chapel, Canton, O., S. S., \$8.20.

D. L. Book,  
Treasurer.

Hummelstown, Pa.

**From Oregon.**

To the readers of the VISITOR. Greeting in Jesus' name. I have for some time felt to write for the columns of our paper which I enjoy reading very much.

This evening I praise God from the bottom of my heart for full and free salvation. For His saving, sanctifying and keeping power. Praise His dear, matchless name!

Though we have not the church privileges as some have, yet we are praying God to open the way for services at this place. Truly this is a place where the true gospel is needed. Though we have not the privileges as many of our dear brothers and sisters, yet I thank God for His word we can go to in time of trouble, for it is meat and drink to my soul. As I came out here in the Fall of 1911 God spoke to me so wonderfully.

Will you all who know the worth of prayer pray that God may use me for the salvation of some soul. The uppermost desire of my heart is to see souls saved.

Yours until Jesus comes,

ISAIAH BOOK.

Merrill, Oregon, Mar. 28, 1912.

**Ohio State Council.**

The different districts of Ohio met in conference, March 15, 1912, at Fairview Church, Dayton district. The delegates were all present with perhaps two exceptions and an interesting meeting continued throughout the two days.

A ministerial meeting preceded the church work, it being held on the evening of the 14th. Questions relating to duties of ministers and laity were discussed. "How much is the minister responsible for the missionary activity of his congregation?" was a theme of interest. The thought in brief was brought out that the missionary spirit begins in the heart of every regenerated soul and the minister is responsible only for the encouragement of this implanted principle. A true missionary spirit does not exist in a dead congregation and can not be put there by the minister alone. Bro. Frank Brechbill, of Garrett, Indiana, was present and lent inspiration to this discussion.

The ministry of our Brotherhood is becoming alive to the fact that never before was it so necessary for them to be thoroughly versed in the Bible as it is in this age of gainsaying and unbelief. The thought was advanced that he needs, under the guidance of the Spirit, to have given his subject prayerful consideration before



coming into the pulpit. In this age of education he needs to be able to present his subject in a way that may reach hearts.

On Friday morning the church work began. Of all the church work done during this council we consider the launching of the Dayton Mission one of the most important steps taken. The home district having recognized the call of brother and sister William Boyer to mission work in Dayton, the State Board accepted it and action will be taken at once toward finding a site for the mission.

A Sunday-school program was carried out on Saturday, which was full of interest. Some of the articles rendered are appearing in current numbers of the *Visitor*, so this part of the meeting needs no comment. The council adjourned to meet in Ashland county next year.

IANTHE M. MOIST,  
Correspondent.

#### From Sister Long.

Some time ago I became convicted on the line of mission work in the dark land, that to some extent I lost my interest so that I had not been as much in prayer for them as in former days, neither have I been writing letters to any of them, but I am glad and thankful that the Holy Spirit revealed this to me and ever since by God's help I have not been in the least indifferent on this line, and now it is with pleasure I come before the Lord in prayer for all the dear ones who are out in the work either at the Homes, or Missions in the foreign lands. Yes, we truly need to stand by each other, and while some of us do not have any money to send, yet we can help by our earnest prayers. No doubt the most of us have had the privilege of listening to some of our returned missionaries giving some of their experiences and telling us of the value of the prayers of the saints in the home land. And I for one will never forget hearing Sr. Agnes Glen giving a talk both at Ramona and in the Rosebank M. H., Kansas. How much stress she seemed to put on the value of the earnest prayers of the saints in the home land. She would repeatedly say, "We need your money, but we need the real earnest prayers of the saints more." Oh, I praise God for the definite leadings of the Holy Spirit. Many times as I go about my work some afflicted soul, or a widow, comes to my mind and seems not to leave me until I either go and pray for them, or sometimes write a letter of encouragement. And only so that all I do is done with but this one motive in view, to be a help, and in this way honor and glorify God. In doing this, the first usually is to come before God in prayer for help. A few weeks ago we took an early start for our place of worship and before meeting visit a sick sister among the Ovations, who were brought up in the Lutheran faith, a family that would never think of starting in the duties of the day without first reading the word and having prayer. As I was with her in the room conversing the tears streamed down her cheeks as she was telling how few come to visit her. Truly, I could weep with her, as we are commanded in Romans 12:15 l. c. In Job 6:14, we read: "To him that is afflicted pity should be showed." "Oh the good we all may do while the days are going by." The secret of being happy is to make some one else happy. Again in times of great

trial, and need of help, as we come to God in prayer, if instead of asking for help for ourselves we pray for other needy souls, we realize help sooner than by just thinking of our own needs. Yes, it just comes to me how our dear Savior looked to our needs and bore the cruel treatment, finally laid down His life that we might have an open way. Should it not stir us all to more earnestness in the good cause and have others on our minds and heart?

I praise God for a willingness to discharge my every duty, let it be whatever it may, even down to the smallest acts of love to even an enemy. Its our faithfulness that counts with God; and the prayer of my heart is continually, "Search me, oh God, and try me, and see if there be any evil way in me."

We crave an interest in the prayers of God's children for us a little band.

MARY J. LONG.

Salem, Texas.

#### A Sister's Letter.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him for we shall see him as he is" (I. John 3:2).

Blessed, comforting words to the child of God. I have often felt impressed to write for the *Visitor*, yet realized that there are many others in the Brotherhood better qualified to write than I, and so put it off from time to time. Now the Spirit again brings the impression to my mind. We have so many in the *Visitor* family, I often wonder why it is the editor must sometimes coax the brethren and sisters to write. However, I do not wish to criticise as I think the *Visitor* is a splendid paper and a credit to the church. But some of those who have helped, by their soul-inspiring contributions to make the *Visitor* what it has been in the past, have laid their armor down so others must fill the vacancies. I would say let us shoulder our responsibilities and come up to the help of the Lord, even in writing for our church paper. I think there has been so much good reading in the pages of late.

I enjoy reading the accounts of meetings in different places, but was sorry there was no account of our meeting here in Richland and Ashland counties. The Lord did so much for us. We had a wonderful time of refreshing. I praise Him especially for the gracious work wrought in my own heart. I accepted Christ when quite young, but somehow failed to make my consecration then, consequently my Christian life was not what it should have been and I did not enjoy the blessed fullness He has in store for all those who measure up to the standard of His word. So during our meeting the Spirit strove with me, but the devil tried hard to keep me from making my consecration, and I listened to him for a while too. He tried to make me believe I would better go on in my quiet way than to seek for more because if I should manifest that I was dissatisfied with my experience it might reflect on the cause and maybe after the meetings closed I would feel different about it, anyway. The devil is cunning. I know it. But I got so hungry I wouldn't listen to him any more, and decided to consecrate myself and my all to God as

I understand the word demands of us. When I really came to the place where I had met all the conditions, then the Lord did the work. Bless His name! The fire fell and sanctified the gift. The refining fire went through my heart and vibrated my very being even to my finger tips. Is it not wonderful what God will do for us if we will only let Him? Now I can say of a truth according to I. John 2:27, "The anointing abideth." Since that time I have enjoyed many blessed seasons. "It pays to serve Jesus—I speak from my heart."

On Christmas day we had a real pentecostal shower. We could not help but praise Him. I love all the children of God and feel so burdened for the lost of earth. Let us all pray earnestly in their behalf and also allow ourselves to be used of Him so that we may somehow be the means of leading souls to the light.

"To do good and to communicate forget not; for with such sacrifices God is well pleased."

HARRIET W. KOHLER.

R. F. D. 3, Mansfield, O.

#### African Letter.

MATOPU MISSION, BULAWAYO,  
March 6, 1912.

Greetings in the name of Him who doeth all things well.

Since the home going of my precious husband many brethren and sisters and friends have kindly remembered me with letters of condolence for which I wish to express my appreciation and thanks through the columns of the *Visitor*. May God bless every one who remembered me. Such messages at such times bring much comfort to one.

The words of Jesus where He said, "All power is given unto Me in heaven and in earth," have been a comfort to me since passing through this sorrow. I do praise Him for His word; in it we can find comfort and consolation. While the dear Lord has broken the ranks His work is still going on.

The attendance here at the Matopos is better than it has been for a couple of years. Believers are becoming more established; sinners are confessing their sins. Help pray that God will send a spirit of conviction on the people around us. We can see very well that they love darkness rather than light.

My determination is to continue to labor for Him who called me into His service.

I ask an interest in your prayers.

SALLIE K. DONER.

#### From the African Field.

CINDERELLA MISSION,  
P. R. BOKSBURG,  
TRANSVAAL,  
Mar. 4, 1912.

Dear readers of the *Visitor*: Greeting in the precious name of Jesus, our loving Redeemer.

"The Lord is righteous in all His ways, and holy in all His works."

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

"He will fulfill the desire of them that fear Him. He also will hear their cry, and will save them."

"The Lord preserveth all them that love Him: but all the wicked will He destroy."



"My mouth shall speak the praise of the Lord: and let all flesh bless His holy name for ever and ever."

I praise the Lord this afternoon for His precious word. The above scripture has been very real and precious to me of late. Truly the Lord is righteous in all His ways and is very near to His children and ever ready to comfort and cheer them.

On December 15, Sister Engle and myself left Bulawayo for the South for a change and rest. We arrived at Johannesburg on the 17th, and were met by Bro. and Sr. Lehman, who took us to their home, where we enjoyed a pleasant visit of nearly three weeks, also spending several days at Bro. Eysters.

Sisters Eyster kindly took us to Pretoria, the capital of United South Africa, which we appreciated and enjoyed very much.

As we desired to spend some time by the sea we left Johannesburg January 3, for Durban, where we were met by Mr. J. P. Hill, of the Tabor, Iowa, work, he having charge of a mission about thirty-six miles from Durban farther down the coast. We were kindly entertained at this mission for several weeks.

On January 24, we went to Umkomaas, a small town at the sea; here the Lord so beautifully opened the way for us to take a room near the beach. We had planned to spend a short time here, then visit several other mission stations, but the Lord deemed it best to change our plans.

On January 30, Sr. Engle took her bed with the fever and we were there nearly five weeks, she being confined to her bed nearly three weeks.

This was quite a disappointment, as it was necessary for us to recall our further visiting in Natal, but the Lord allowed this to come upon us and we know He doeth all things well.

We were quite comfortably situated and the people with whom we were staying were very kind and did all they could for our comfort. This we appreciated very much and felt thankful to our loving Father for thus caring for us.

However there was one thing we missed very much, and that was the fellowship of God's children. We were surrounded by a people who did not know the Lord. Thus we had to stand alone and yet not alone for Jesus was very precious and wonderfully sustained me in caring for her, and He also sweetly manifested Himself to her.

O how blessed to really know the Lord and just sweetly rest in Him at such a time. Precious were the lessons learned during those weeks.

After Sister Engle was able to be up we were advised to go to a higher altitude; accordingly we arranged to go to Bro. Eysters at Boksburg. We left Umkomaas on the morning of February 23 and arrived at Bro. Eyster's on the evening of the 24th. We made the journey in a first class compartment and traveled quite comfortably. Evidently the exertion of the trip was too much for Sr. Engle as she took a relapse. She took her bed soon after arriving and is just now able to be up a little while at a time.

We appreciate the opportunity at this time of being with God's children. Since here we have had special prayers and the Lord has undertaken. We give Him all the glory.

Our furlough has turned out quite dif-

ferent from what we had planned, but we thank God because He has been with us and we both feel strengthened in our souls. The test has been severe but the presence of Jesus dispels all clouds and we are enabled to look higher than our disappointment.

Bro. Eyster's have a beautiful and quiet location for a mission. The building is not quite complete, but near enough to open the work. The school opened on Saturday evening, March 2 with an interesting service. In connection with the school for boys who work in the mines, Sr. Eyster is taking an interest in the children of the native location and opened school for them this morning with sixteen present.

There are many precious souls here who are yet strangers to God and need salvation. Let us pray that the Lord may bless this work and that this may indeed be a light-house to light precious souls into the kingdom.

O what a loving Savior we have and how willing to save all who are willing to yield themselves to Him.

Continue to pray for the work and workers in this dark land.

Your sister seeking the lost,

MARY E. HEISEY.

As we pass through this world but once,

Our aim in life should always be  
Can I be kind to anyone  
Why not do those kind deeds to-day?  
Oh, could we try in all we do,  
To do what little good we can.  
The time is short and precious too,  
We'll never pass this way again.

#### To the Eternal City.

BY ISAIAH S. EBY.

There's a beautiful heavenly city,  
My Savior is there I know,  
He is calling lovingly for me,  
And bids me a welcome there.

Oh sinner won't you come with me,  
To enter that city above?  
Come open the door of your heart  
And let the dear Savior come in.

He now stands ready to help you,  
If humbly you ask, at His feet,  
Then come and in faith believing  
Accept Him your Savior and Guide.

Then let us come humbly to Jesus,  
And tell Him our faults and our fears,  
He never will leave nor forsake us,  
If with Him we enter the fold.

Then we can journey together,  
With praises and songs on our lips;  
We can enter the gates of that city,  
Where Jesus is claiming His own.

Preston, Ont.

#### To the Brotherhood.

Rise up, O men of God!  
Have done with lesser things,  
Give heart and soul and mind and strength  
To serve the King of kings.

Rise up, O men of God!  
His kingdom tarries long.  
Bring in the day of brotherhood  
And end the night of wrong.

Rise up, O men of God!  
The church for you doth wait,  
Her strength unequal to her task.  
Rise up, and make her great!

Lift high the cross of Christ!  
Tread where his feet have trod!  
As brothers of the Son of man  
Rise up, O men of God!

—The Continent.

## OUR CONTRIBUTORS.

For the EVANGELICAL VISITOR.

Healing According to the Scriptures.

By T. A. LONG.

To the readers of the EVANGELICAL VISITOR. I have carefully read what sisters Doner and Roth wrote advocating that the Brotherhood establish a hospital, and as they are looking for the third party to join them in this scheme, I have a proposition and will give it according to the word of God, and hope our people may be greatly benefited by the same. In the plan of redemption as seen by Isaiah, 712 years before Christ's time, he was able, by inspiration, to look down through the ages and see in Jesus Christ an all-sufficiency both for body and soul. Hence in chapter 53, verse 5, we have these words, "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Was this prophesy really ordered of God? Let us follow the word. It is figured the Psalms were written about 1520 years before Christ, and in the 103rd Psalm David said in verses 2 and 3. "Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities who healeth all thy diseases." Thus we see that those men of God could see by the Spirit what would follow through the redemptive plan. Mark the close connection or oneness, in the power to forgive transgressions, iniquities and healing of all diseases. Let us quietly ask ourselves, What do these words mean? Are they put into the Bible to fill space, or were they written by inspiration, and given to us for instruction in righteousness, etc.?

Some good people admit that God could and did work such miracles in olden times while others deny that miracles were ever done, but that all things were governed by natural laws, etc., and, that if we could see things as they were, and existed at the time they were written, we would see them altogether different. The writer once heard such a teacher explaining to a lady that at the time Israel came to the Red Sea the tide was down and Israel went through on dry ground, and when Pharaoh and his army went through the tide came up and drowned them. A careful reading will show the fallacy of such teaching. Either David and Isaiah were in error, or something is wrong.

Let us come to Christ's time, Matt.



8:23: "And behold there came a leper and worshiped him, saying, Lord, if thou wilt thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed." Was this really done? What do we believe or say to it? We know from Holy Writ that doctors with all their worldly knowledge could cure no leper. Matthew says Jesus did. I believe it to be as written. Here again good people claim Jesus could do such miracles; others say, no. Reader, which side are you on?

We take another step. Matt. 10:1: "And when he (Jesus) had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of diseases. After giving this power to the twelve, He said in V. 7, "And as ye go preach, saying the kingdom of heaven is at hand. V. 8. Heal the sick, cleanse the leper, raise the dead, cast out devils, freely ye have received freely give." Notice the golden chain of events. Started long before the coming of Christ. When He came He fulfilled the prophecies concerning Him. Next He gives to His immediate followers or Apostles both the power and commission to go forth and do as He did. Here again good people are wont to say they believe Christ and the Apostles did these things, but there such miracles ended.

Don't be hasty in your decisions; let us forge another link into this golden chain by using Mark 16:14: Jesus upbraided His disciples for their unbelief and hardness of heart because they believed not them who had seen Him after He was risen. Notwithstanding all this He commanded them, "Go ye into all the world and preach the gospel to every creature." V. 17: "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues." V. 18: "They shall take up serpents and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Is there anything plainer in the word of God than this? That it was God's plan that all the healing powers were to be vested in the church of God cannot be denied. As further evidence we cite the reader to I Cor. 12, where the nine gifts are mentioned, and among them the gifts of healing, as in V. 9. And again in the same chapter, V. 28, Paul says, "And God hath

set some in the church, first apostles, secondly, prophets; thirdly, teachers, after that miracles, then gifts of healing, etc." All these passages show clearly that what both David and Isaiah foretold came to pass, and through Christ and the apostles many such notable miracles were done, and were to be perpetuated by the church of God. If all such miracles would have ended with Christ and the apostles there might be room for doubt in our days, but when we see and hear of such wonderful cures in our days as in the days of Christ and the apostles, can we find an excuse for doubting?

Our dear sister, Amanda Doner, no doubt feels elated over the success she had through the operation she underwent, and we rejoice with her, but does that say that God could not have through faith and prayer and laying on of hands, done the same for her? Or does it only go to prove as referred to in Mark's gospel where Jesus upbraided His disciples for their unbelief and hardness of heart? May we not, as a church and people, have hearts hardened to these eternal truths and our faith mixed with unbelief?

I met a lady in Chicago some years ago who had a tumor which from what she and others said, must have been two or three times as large as sister Doner's was, and she was examined by three or four specialists, who claimed that nothing but an operation would save her. She refused to go through the operation and in two weeks, by faith and prayer, was entirely healed. Would it not be well, as sister Roth suggests, to use the Orphanage for the hospital where God's little ones come together, fast and pray, until they are fully equipped to do efficient service for the sick?

(To be continued.)

"Whence then hath it TARES" (Matt. 13:27).

Answer the question and you explain the whole phenomena of this imperfect Christian age. Are you surprised that evangelization is so slow! Are you distressed that believers are so immoral? Our Lord said it would be so. The ripening tares are proof of the approaching harvest. What looks so dreadful to us is confirmation that the garnering day is close at hand.—Selected.

"Bernice (came) with great pomp" (Acts 25:23).

One would think these words were just written. Fantastic show seems

to rule all women in our day. Hardly any one considers it sin to conform to the world. Awful threats are written against this phantasy (Isa. 14:11; Eze. 7:21). The Lord sees the best of us clothed in "filthy rags." Let our ambition then be to have Him "clothe us with a change of raiment." —Selected.

For the EVANGELICAL VISITOR.  
The Church at Antioch.

PAPER NO. II.

BY D. W. ZOOK.

"Then the tidings of these things came into the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch, who when he had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:22-24).

A genuine revival is generally heard about. In fact the news of any kind of a move amongst the people, whether right or wrong, is generally heralded across the country and some times all sorts of reports are multiplied as it goes from lip to lip. So soon as this news of the above revival reached the ears of the church of Jerusalem, they at once decided to send some one to inspect the work. A man was chosen in whom they had confidence, who, when he arrived on the scene was not long discerning the Spirit's work, and "was glad." It is right and proper that any kind of work whether home or foreign be inspected to see whether there is anything that savors of fanaticism or heresy. And especially these days when there is so much afloat that is not of God. There is a two-fold value to this kind of work. It keeps the home church, or head, in touch with the work abroad, and it tends to strengthen that which has been begun in the new field especially when the man is of the character as described above. "Much people was added unto the Lord."

"When he had come, and had seen the grace of God." Being a man of God, he was able soon to discern the genuineness of this revival. We wish to specially take note that there was some thing observable that proved the work to be of God. The transforming power of the gospel is something marvelous. Undoubtedly we each have seen instances that made us marvel. Men and women debauched



by sin and wickedness so that they had become terrible characters, saved and sanctified and transformed into godly men and women. Yea, what hath God wrought for us? We undoubtedly can give the testimony of the Psalmist, "He brought *me* up also out of an horrible pit, out of the miry clay and set my feet upon a rock and established my goings."

Barnabas saw men and women that had been idolaters—for the Grecians were idolaters—rejoicing in the Lord Jesus. If any of my readers have seen idolaters know what a marvelous change he must have witnessed. There seems to have been no professions like that of Ananias and Sapphira, at Jerusalem, or Simon Magus, at Samaria, or the wishy-washy backsliders of to-day. "The disciples were called Christians first in Antioch." This short sentence indicates their character. There was such a marked difference between them and other people, and there was such a similarity between them and the One they were following that they were given this significant name.

*Christian*—Christ-like—Webster says in his definition, "One whose inward and outward life is conformed to the doctrines of Christ." There is more importance to this name than some of us perhaps imagine or at least place upon it. It is a name that is much hated and despised by the world. In India we are looked upon as the lowest of the low. If a Hindu wishes to speak of us in derision, he calls us the low caste Christian. To him no one is so high as the Brahmin whom he recognizes as God. Even the very dust of his feet he considers holy. But the sect we represent are to show our holiness by our lives, deeds of kindness and love to those that are without and those of our own company. Well, will it be if it can be said of us as it was of Barnabas, "He was a *good* man and *full* of the Holy Ghost and of faith."

(A third paper to follow.)

"He looked for a city which hath FOUNDATIONS" (Heb 11:10).

Abraham was rich. We wonder what he did with his money. With his heavenly view of things he evidently would not invest much for the social betterment of such cities as Sodom. Learn the teaching. All the glory of earth is doomed to collapse. Why try to prop up the falling? Concentrate your energies on the Coming City of Perpetuity.—*Selected.*

For the EVANGELICAL VISITOR.

### Thoughts on Sanctification.

BY LEWIS BERG.

(Continued.)

Also, as to the progressiveness of sanctification. Yes, most surely it is a progressive work. God having begun a good work in us will surely "perform it until the day of Jesus Christ." "It is God who worketh in us (by the Holy Spirit and His word) to will and to do of His good pleasure." If we *abide in Christ* and His *words abide in us*, we have the promise. Yes, "Sanctify them through thy truth." Compare II. Peter, I, calling attention to those who have obtained *like precious faith*, to the import of adding the necessary graces and the result of their respective virtues to the practical believers. And beside this give *all diligence*. Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. Now note. "For if *these things be in you and abound* they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ." "But he that lacketh these things is blind and cannot see afar off," etc. Who could mistake this? We repeat, in the "*knowledge of our Lord and Savior Jesus Christ*." "Sanctify them through thy truth."

Does this not well compare with the first Psalm, especially verses 2:3: "But his delight is in the law of the Lord and in His law doth he meditate day and night and he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season, his leaf also shall not wither and whatsoever he doeth shall prosper." Water is a general symbol of the truth and as moisture is necessary to make the fertility of the soil available to the life and growth of vegetation, so the tree planted by the rivers of water indicates that its roots were constantly in contact and drawing substance from the fertility of the soil made available by a constant supply of moisture from the rivers of water keeping it ever green and fruit-bearing. Is it not evident in order to fruit-bearing Christians that such results are conditioned and dependent upon a delight in God's work and meditating therein day and night? How much time did David have outside of his meditation in God's word day and night, to waste in wrangling and perverse disputings and evil speakings and watching the feet of others instead of his own? And the different winds expecting new things

to blow along from different directions? Here it is, "Open thou mine eyes that I may behold wondrous things out of thy law" (Psa. 119:18). "Thy word is a lamp unto my feet and a light unto my path" (Psa. 119:105). "I will walk at liberty for I seek thy precepts" (Psa. 119:45). Hence then the importance of breaking up the fallow ground, and getting rid of the thorns, pulverizing the clods, gathering out the stones, applying the blood of Christ, sowing the seeds of truth, letting them develop under the power and influence of the Holy Spirit that the word of the Lord may have free course and be glorified even as it is with you. Compare Hosea 10:12; Jer. 4:3, 4; Isa. 28:24, 25; II. Thess. 3:1. "Sanctify them through thy truth." Proper results will be the natural consequence. "Instead of the thorn shall come up the fir tree; and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name for an everlasting sign that shall not be cut off" (Isa. 55:13).

Reverting now to Peter's addition problem who also believed in the multiplication of grace and peace through the knowledge of God and of Jesus our Lord (I. Pet. 1:2). Where is the person who has obtained like precious faith through the costly sacrifice of the gift of the only begotten Son of God but that could add to their faith virtue, which implies the sense of fortitude, strength of character? Do we not all need to become stronger in the grace which is in Christ Jesus, that we may be the more able to stand against the wilds of the adversary? Why, yes, to be "strengthened with might by his Spirit in the inner man." And then, add to virtue knowledge. Do we not need a little more knowledge of God's word, that the word of Christ may dwell in us richly and in all wisdom that we may be the better enabled to serve God in every way and that we may not be ignorant of Satan's arts and devices, etc.? And to knowledge, temperance, implying the sense of self-control. Who is it that cannot improve along this line? "Better is he that ruleth his spirit than he that taketh a city." And to temperance, patience. Patience is needed in many respects. For instance, with a poor blinded sinner, with the babes in Christ, with the slow, the stupid, the excitable, the blundering, the overconfident, etc. Then add to patience godliness, which implies long suffering, forbearance, piety, hearty, cheerful, loving, conformity to God's will. Then brotherly kindness which will tend to keep out envyings, jealous-



ness, strife, discord, biting and devouring one another. "Be kindly affectioned one to another with brotherly love." And add to brotherly kindness charity, the highest form of love. Supreme to God and our neighbor as ourselves including our enemies. "Love your enemies, bless them that curse you and pray for them which despitefully use and persecute you. A problem for a life-time. "If these things be in you and abound." "To him that overcometh." Character building is an individual matter.

The more I look into God's word the more I find my hands full in keeping under by the grace of God the individual under my own head cover. If all the professed people of God as individuals were resolved to work out the above problem, by the favor of God, in an effort to their individual character building, the unity of the Spirit in the bonds of peace would be a natural consequence, and what a powerful army God would have in Christ for the promulgation of His cause and kingdom, and the discomfiture of the enemy of souls. What good is a soldier who has hardly sufficient strength, vigor, and vitality to stand on his own feet, much less able to wield a weapon? Alas! too many of professors are allowing their souls to become mortgaged by neglected duties, privileges and opportunities, spending their time and money for that which is not bread, and the follies of this world which satisfieth not, and worse yet, wasting consecrated and sanctified time in fighting each other and speaking evil one of another, sometimes only about soap bubbles of some fanciful error, or imaginations vainly puffed up by their fleshly minds. James admonishes to receive with meekness the engrafted word which is able to save our souls. The sprinkling of the book of the law by the blood of animals typified how the blood of Christ would sprinkle the word of truth and make it operative to all who believe that the righteousness of the law might be fulfilled in all those who walk not after the flesh but after the Spirit. Farther on in the same connection we read, "For as many as are led by the Spirit of God, they are the sons of God." To be led by the Holy Spirit means to walk in the word by having it engrafted or implanted in our heart (James 1:21). So similarly David makes mention of having hid God's word in his heart that he might not sin against God.

(To be continued.)

"There is no disappointment to those whose wills lie buried in the will of God."

### The Deaconship.

By W. O. BAKER.

[This paper was prepared and read as a part of the program of Ohio State Council and is published by request.—Editor.]

The office of deacon grew out of a necessity occurring in Jerusalem in the inception of the church, the number of disciples having increased here perhaps to several thousand. The disciples, at least, many of them, had sold their possessions, and had all things in common. There was a daily ministration to the needs of the needy ones.

A complaint arose that the Grecian widows were neglected in these distributions. There were two kinds of Jews in Jerusalem at this time. The regular Hebrew who spoke his native language and read the Law and the Prophets in the Hebrew tongue and the foreign Jews, mostly Greeks, Hellenists, who were born in Greece, spoke the Greek language and read the Septuagint, a Greek translation of the Old Testament. So the Hebrew was from habit exclusive, a jealousy could readily spring up between him and the Hellenists. This state of mind may have affected the Hellenists also.

Whether this complaint was real or imaginary it needed a remedy. Hitherto the Apostles had the sole control of the church, temporal and spiritual. As the church increased in numbers the spiritual would demand all of the Apostles' time. When this complaint arose the Apostles called the church together for consultation regarding the complaint. This is the first church council that we have any record of.

The Apostles advised to look out seven men with these qualifications: (a) Honest report; (b) Full of the Holy Ghost; (c) Wisdom.

They chose the following men: Stephen, a man full of faith and of the Holy Ghost, and Philip (later evangelist); Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte of Antioch.

The Apostles confirmed this choice by ordination, with prayer and the laying on of hands. We have to conclude that these men had the proper qualifications and assumed the duties assigned them.

Stephen stood at the head of the class. His official life must have been short. He was a strong advocate of the cause of Christ. The Jews became his deadly enemies. He fell as the first martyr. But his death was

glorious. Philip later became an evangelist. (He was not the Apostle Philip). He went to Samaria and preached the gospel, cast out unclean spirits and healed the sick and baptized men and women. He also taught and baptized the Ethiopian Eunuch. Prochorus, Nicanor, Timon and Parmenas have no history extant of their common or official lives. The Commentator Matthew Henry says these are Greek names and there is a possibility that they were proselytes of Jerusalem, or born Greeks—Hellenistic Jews.

Qualifications: 1. Honest report; a good general character for honesty and uprightness. 2. Full of the Holy Ghost; Spirit-filled, men that can comfort the broken-hearted and suffering disciples. 3. Wisdom. This is defined to be "the use of the best means to attain the best ends"; judgment, sanctified, common sense.

The Apostle Paul enumerates further qualifications in I. Timothy 3:8-13 as follows: "Likewise must the deacons be grave, not double-tongued, nor given to much wine, nor greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let them first be proved; then let them use the office of a deacon being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

Duties Assigned: "Serving tables;" overseeing that the distribution of the common means be equitably made among the needy.

It is evident from the qualifications demanded that the Holy Spirit had higher duties in view than the original which became evident as the church grew and circumstances and conditions changed and brought other duties with their responsibilities, namely taking charge of the secular business of the church; oversight of the poor; visiting the sick and the weak and erring and making provision for church gatherings, as love-feasts, councils, baptismal and business meetings and assist and keep order in these gatherings and make an annual or semi-annual visit to all the members and report their condition to the church. Also see that the prayer-meetings are properly conducted and conduct the regular services, should no minister be present.



The deacon's office is an important one. The work is great and difficult. The responsibility is also great, so is the reward great. "For they that have used the office of a deacon well purchase to themselves a good decree, and great boldness in the faith which is in Christ Jesus" (I. Tim. 3:13).

#### THE DEACON'S ANNUAL VISIT.

- (a) Purpose.
- (b) Method of conducting.
- (c) Result.

Were it not for the fact that it would impose an extra burden on our deacon—and we ask much of them—I would say rather a semi-annual visit. The annual visit has also this in its favor that it can be done at a time of the year when there is more leisure. The deacons have more time and the brethren are generally at home.

(a) Purpose. It is important that the elders of the church should know the spiritual condition of the membership and the deacons should acquaint themselves with the physical and financial state of some of the members. Their purpose then is to feel the pulse of the church. It indicates its strength or feebleness. Take the spiritual temperature—whether cold or hot; further to soothe the excited, strengthen the weak and comfort the downhearted and promote love and duty.

(b) Method of conducting. It seems that the method the Savior pursued when He sent out the seventy disciples is a good pattern; two by two. Two are stronger than one, not so likely to be misrepresented. One is always a witness. Two are not so apt to deviate or shirk responsibility where there is opposition. The old aphorism, i. e., "two heads are wiser than one," embodies some truth. It of course depends on the kind of heads. Every member should be visited.

It is sometimes the case that those who live some distance away from the main body of the church are neglected; also the weak and unpopular are passed by. This is a grave mistake that ought never to occur. These are most in need and should be encouraged.

Of these it is said "A bruised reed he did not break, smoking flax he did not quench." The sick need the physician, the weak tonic.

They should personally converse with every member, inquire of their spiritual state, their trials, their difficulties and their crosses they have to bear. Words of encouragement, exhortation and sometimes even rebuke

are proper, but all in love. No complaint ought to be accepted unless the complainer has carried out the injunction given by the Savior in Matt. 18. Where this is done and no reconciliation effected then it ought to be accepted and reported to the church. The interview should be closed with prayer.

(c) Result should be peace, joy, unity, growth in grace, the life more abundant and the fruit of the Spirit, and conversion of souls. The church of Jerusalem flourished after the complaint of the Grecian widows was obviated by faithful deacons and the Apostles gave themselves wholly to the word and doctrine.

#### The Social Evil.

One needs but to glance at a few facts to realize the tremendous horror of the evil.

Fairly trustworthy statistics tell us that every year something like 60,000 innocent girls are transformed into prostitutes to make money for the vice syndicate.

Students of medical science tell us that not less than eighty per cent. of all the men of the nation are afflicted with vice diseases; that from sixty-five to eighty per cent. of the surgical operations performed upon innocent women are made necessary by the vice diseases of their husbands.

They go further and tell us that more than twenty-five per cent. of all the blind people are blind because of vice diseases of their parents.

They go further still and tell us that that dread black death that is propagated in every house of vice in the land and is more to be dreaded than consumption or smallpox or yellow fever or Asiatic cholera, already afflicts one-sixth of the entire population of the United States.

In the face of such facts, the tremendous need, not only of discussion, but of agitation that shall rouse the whole nation, must certainly be apparent.

A purity meeting should be held in every school building. If this cannot be done on account of the difficulty of getting acceptable speakers, write to Mrs. Mary Wood-Allen Chapman, 615 162d street, New York City, for a copy of her book, "The Moral Problem of the Children," which contains the lecture she has given before thousands of mothers of the school children in New York City. She also publishes a new leaflet, "A Word with Teachers," which will be of great value in securing the co-operation of the teachers. A leaflet of in-

structions comes with the book, so that any good reader can give the lecture. If these meetings cannot be held, get the leaflets for day and Sunday-school teachers.

"Four Epochs"—this is a book written by Dr. Elizabeth Hamilton Muncie. It is a purity book and not in one instance does it degenerate into anything else. The nature stories are beautiful. It is a book that is safe, sane and pure. It can be ordered of Dr. Muncie, at 117 Macon street, Brooklyn, price, \$1.10 postpaid.

Another good book is "Hygiene and Morality," by Miss Lavina Dock, a registered nurse. G. P. Putnam Sons, New York City, \$1.25 net.—*Our Message. Sel. by S. B.*

#### Toplady's Conversion on the Lord's Day.

More than a hundred years have passed since a young man in England, who belonged to a pious family but was himself far from God, was to find God by strange means. He had been the child of many prayers, but to all the entreaties of his pious mother and others he answered by inwardly resolving not to become a Christian. When he and his mother were on a visit to Ireland, on the Lord's day they went to a place where a good man was going to preach. He was very earnest in his sermon, and put the question to the unsaved present whether they would give themselves to Christ or remain rebels. Every time the young man said in his own heart: "I will not yield, I will not yield." His heart was hardened against God's grace, and at the close of the sermon it seemed to be harder than ever it had been. When the sermon was finished the minister gave out a hymn, beginning:

*"Come, ye sinners, poor and needy,  
Weak and wounded, sick and sore."*

The congregation, stirred by the earnest sermon, sung the hymn with their whole heart. And what a sermon could not do the sinning of the hymn did. It broke the hard, unyielding heart. He found God, and gave himself to him. He lived to be an honored preacher of the gospel. He was Augustus Toplady, the author of the great hymn:

*"Rock of Ages, cleft for me,  
Let me hide myself in thee."*

"About every person's life there is a community opinion which measures the strength of his influence."

"Do you want the world to get better? Commence on yourself."



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**One of Many.**

"Say, Mister, mamma sent me down to ask you not to sell any more drinks to my father."

The person speaking was a boy twelve years of age, with a bright manly face and a noble bearing. His mother was, in her earlier years, before sorrow had left its impress so deeply on her face, a woman of more than ordinary beauty. Her life was stainless and pure, and her character had been rounded into most admirable symmetry. She was a graduate of Wellesley, and of unusual brilliance of intellect. She was a consistent member of a church and a leader in all benevolent and philanthropic enterprises.

The father of James—the boy already introduced—was a man of more than ordinary brightness. He was a business man in a small way in the city of R—, where he lived. When he was married to Jessie Westcott, the future before him was bright with promise. As husband and wife they were happy in each other's love. The days were bright with golden sunshine. The birds sang with more than wonted sweetness. The flowers bloomed with more than ordinary beauty. No shadow fell across their pathway. No foreboding as to the future ever entered their hearts.

They were supremely contented.

William Garrison, the husband of Jessie Westcott, five years after their marriage, was prevailed upon to join one of the clubs in the city. The members spent the evenings in a quiet informal way. They oftentimes discussed questions pertaining to science, literature and history. They played games occasionally. Then wines and brandies were brought out.

William Garrison, for the first two or three evenings, absolutely refused to join his fellow members in drinking. But here were some of the best men in the city who drank. They never were known to be drunk. At last he yielded to their solicitations. He drank, he drank heavily. He went home with an unsteady step. The next meeting he drank more heavily than before. When he entered his home his wife's worst fears were confirmed. The first cloud that shadowed their married life was in the heavens. The next morning with her arms about his neck and her lips pressed to his cheek, his wife kindly entreated him to give up the club. He promised that she never again would see him as he was the night before. But, alas! his appetite soon got the mastery of

him. He sank lower and lower. He failed in business. His beautiful home was sold to satisfy a mortgage. He rented the cheapest house he could find. What little money he made went for drink. He demanded the money his wife made by sewing, that he might get drink. Their table fare became scant. Clothing was insufficient. Freezing and starvation were staring them in the face.

It was under circumstances such as these that James appeared at the saloon run by Harmon Gurley, with the request at the head of this article. And as Harmon looked down into the manly upturned face of the boy, he said:

"Why should I not?"

"Because," said James, "father drinks up what little money mother makes, and we have nothing to eat, no clothes to wear and no fire to keep us warm."

"Tell your mother that this is my business. The law upholds me in it, and I will sell to any man who wants a drink and has money to pay for it."

From drinking Garrison went to gambling. Sometimes he won; oftener he lost. Soon all sense of manhood was gone. He lost the respect of his fellows. The loss of self-respect soon followed. About a year later he was killed in a drunken brawl over a game of cards in one of the lowest dives in the city.

The next morning George Bascom appeared at Gurley's saloon. For the first time he stood face to face with the rich proprietor.

"This is Mr. Gurley, I believe," said Bascom.

"That is my name, sir. What can I do for you?"

"I want to get one hundred dollars from you, to help bury the man you murdered, sir."

"What do you mean?" shouted Gurley.

"Do you know who I am?" inquired Bascom.

"I have not the honor of your acquaintance, sir."

"My name is Bascom. I am at the head of the largest clothing firm in the city. I am also president of the Law and Order League. Now do you know me?"

"Yes; I have heard of you."

"Yes, and you will hear from me, if you do not comply with my demand."

"That I will never do," said Gurley. "On what ground, sir, do you make any such demand?"

"You are a man of means, Gurley. You are worth fifty thousand dollars, for you have a beautiful home. It is



richly furnished. You and your family have every comfort—good clothes, plenty to eat and warm, comfortable rooms. How did you get your wealth?"

"By attending to my business—a thing that I wish every other man would do."

"I fully understand your insinuation, Gurley, and before I get through with you, you will understand that I am attending to my business."

"I want you to leave my place," said Gurley.

"That I shall not do, sir, till I am through," said Mr. Bascom. "You have laid yourself liable to a heavy fine that will cost you much more than the sum I have asked of you. You have for the last year been selling drinks to an habitual drunkard, which, you know, is contrary to law. You have been growing rich—living like a king, while Mrs. Garrison, and scores of others, have been brought to poverty—stripped of clothing, robbed of fuel, freezing well-nigh to death these cold, stormy days; robbed of the love and care of their husbands, and the children of that of their fathers, you have blotted the light out of hundreds of homes; you have widowed scores of our best women; more than widowed scores of others; you are a menace to society; you are a robber and a murderer, under the cover of the law; you have murdered your own conscience and will soon be turned in to hell."

"Get out of my presence," shrieked Gurley.

"Not till I have done," said Mr. Bascom. "Before God you are Garrison's murderer. Had he never been sold intoxicants he would be alive today, and in a happy home, enjoying the love of his wife and his boy. Now she is plying her needle and bending over the washtub trying to keep herself and boy from freezing, and to get bread to eat. Now I want one hundred dollars, a very small part of your ill-gotten earnings, to help bury the man you robbed and murdered."

Gurley, of course, refused. He was prosecuted. The jury was packed. The case was lost. Gurley pursued his business; at length, he died of delirium tremens.

Mrs. Garrison died not long after, from pneumonia, resulting from cold induced by exposure. James, standing on the newly-made grave of his mother, swore eternal enmity to rum, even as Hannibal did at Rome. Through perseverance and determination he worked his way through college, graduating with highest honors.

He became an ardent and most effective worker in the field of temperance reform. He commanded the respect and confidence of all who knew him. He inspired many lives. He helped many struggling ones to break their chains, leading them into lives of happiness and victory. At last he laid down the weapons of his warfare and went away to join his mother in the land of unclouded day beyond the stars.—Michigan Christian Advocate.

#### The Artist's Secret.

A story is told of an artist who became famous because of his ability to put into his pictures reds and crimsons of a hue no other artist could copy. He held the secret locked within his own breast. He was working on what he told his friends would be his masterpiece. The final touches were being put upon it. His friends called one morning, and no voice answering their knock, they pushed their way into his studio.

There was the masterpiece, and stretched upon the floor before it was the artist—dead! The examining physician said: "He has hardly a pint of blood in his whole body!"

The truth was out. He had mixed his own blood with the paint and had thus made the unexplainable crimson.—Alex. M. Damon.

#### Revival Sermons.

A thorough preparation should be made on the part of the pastor for gospel messages during the revival season. Haphazard preaching is out of place in the pulpit during such a time. Do not depend upon sketch-books, dear brother. Draft your own, born in your heart, being the product of the birth-throes of the Holy Spirit within you. Ask him for counsel and help in your preparation. Be on intimate and confidential terms with the divine Spirit. He will unlock for you many a precious promise, and reveal to you many mines of thought. Prepare your sermon outlines upon your knees, under the mighty inspiration of the Spirit of God, and the breezes of heaven. Such outlines are worth more to you than all the sketch-books which are on the market to encourage preachers in mental indolence. Dip your sermon outlines out of the fountain of life, fresh and full of spiritual vigor.

Revival sermons, to be effective, must possess the gripping element. That is what gives to Paul's epistles added weight and power. Somehow his messages grip the heart, the

judgment, the conscience, the will and the emotions. Every epistle has hooks. The sermons must grip the preacher and also the truth. A Holy Spirit gripped preacher with a Holy Ghost gripping message will do wonders in human hearts and in communities. Do not give unnecessary offence in the messages, but do not withhold the truth, if you wish the Holy Spirit's approval and co-operation. The sermons should grip Christians, rouse them out of their lethargy, stimulate their faith, awaken their hearty co-operation. The sermons should grip sinners, making them uncomfortable in their sins, producing conviction and repentance, and paving the way for reconciliation and pardon, and the assurance of adoption and the witness of the Spirit to the work wrought. Such sermons become well-nigh irresistible in their influence.

Revival sermons must have in them the element of personality. By personality we mean the truth must deal with individuals in the audience, making them realize that they are the persons meant. President Finney relates that he once preached in a school-house in a neighborhood where he was a total stranger, from the text: "Thou art the man." In the discourse he stated how men would act under the influence and conviction of the truth, and sometimes husbands would abuse their wives, and remarked, "If I knew you I might point out such among you." Suiting the action to his words, a man in the audience cried out, "I am the man!" Finney hit the target squarely. Glittering generalities are out of place in revival sermons. A sense of personal sinfulness and need of salvation must be pressed home to the conscience and will. The special opportunities and responsibilities of salvation in revivals must be impressed upon the hearers. The minister must cry aloud and not spare, making the message a savor of life to those who will accept and a savor of death unto death to those who reject the message.

Revival sermons must be rational and co-ordinate. Revivals afford a wide-awake, conscientious and enthusiastic minister a chance to present truth in consecutive order, elucidating the relation and co-ordination of one doctrinal truth to the other. Do not be chary of doctrinal preaching. Preach all the doctrines of the gospel. Doctrinal preaching is still in date. It can be made juicy, instructive and effective. It is better to preach doc-



trinal truth, than to be relating silly and meaningless stories. There should be presented consecutive appeals, consecutive invitations, promises, threatenings and warnings. Emphasize them and give them their proper setting and scope. They should dovetail into each other, like the different parts of a frame in a building.—Selected.

#### Filial Faith.

On reaching home one evening, tired and somewhat dissipated, my little girl brought me her copy-book, which she had just completed. It was her first, and the young face reddened with a beautiful and honest flush, for she knew as she turned over the pages some little word of praise and cheer would reward her hard attempt. The pages were neatly written, and I told her what a pleasure it was to see how careful she had been. Presently we came to one on which were two small blots. As she turned the page her little hand was laid upon them, and looking up into my face with a beautiful artlessness, she said: "Papa, don't see the blots!" Of course I did not see them, but I bent down and kissed the little forehead, and was thankful for the lesson I had learned. How precious it would be if, amid all the nameless strifes and discords which so fret and chafe us, we could just lay the finger on the sullied page of human lives, and not "see the blots!" When the littleness and meanness and petty oppositions annoy and vex us, if we could only look away from these to some brighter pages! In all our bleared and blotted books there are some "leaves of healing." And when on bended knees we bring the day's poor purposes and poorer performances to the great Father, and say: "Forgive us our trespasses," let it be with the soft undertone of the child's filial faith: "Father, do not see the blots."—Christian Advocate (Nashville).

"Our soul LOATHETH this light bread" (Exo. 34:29).

Be careful that you are not among the multitude who say this. The sin is more modern than we are perhaps aware of. The majority now want the Bread of Life catered by apologetics. We forget how that light bread nourished Israel forty years. We forget the hosts of saints in the past, who were saved and died on the simple *unadulterated Scriptures*.—Selected.

## OUR YOUNG PEOPLE.

### Day is Breaking.

"Ding-dong!" sounds the bell. The ringing of the bell marks the beginning of a new epoch in the lives of some black-faced, half-clad heathen children. The missionary has come to their land and with him the blessed light of the Gospel and school privileges.

It had been announced on three previous succeeding Sundays that on a certain Monday there would be opportunity for all who would, to come to learn. Quite early that morning some commenced coming and others continued to come until the stated hour for opening school arrived. At the ringing of the bell, they start for the school-room. Some with a dash and run, accompanied by the clang-clash of rings worn on the limbs; others less bold walk bashfully to the door; and still others loiter along in an unconcerned way as much as to say, "There's plenty of time, what's the need of hurrying."

Once inside the door, they all squat down in about the center of the room, huddling as closely together as they can conveniently do so. After reading of Scripture, song, and prayer, the teacher tries to get them to sit in rows with a walking space between. This is not so easy to accomplish, owing to the teacher's limited vocabulary of Chicaranga words and the ignorance of the children to any such proceeding. It was, however, finally accomplished with some degree of satisfaction; but before the close of the day's session you would scarcely be able to recognize rows. There seems to be some magnetic force which constrains them to sit closely under one another's protection, as it were. The next day another plan was tried which has proven more successful. That was, to have them sit around the four sides of the school-room with faces turned inward. Needless to say they all sit on the floor; they would be out of their sphere on the elevated position of a chair. This in time will also change as they advance on other lines.

When the slates and pencils were distributed there was quite a diversity of manners in which they were taken. Some with a quick, eager grasp, and others more hesitating as if they scarcely knew whether they dared. Did they commence to write at once? No, what do they know about writing? The slate and pencil is listlessly held until one by one each child is called to the teacher's desk and shown how to hold the pencil and make a mark. Some of the children are so shy, they tremble all over with a feeling of fear. To such the teacher longs to give an assuring confidence that there is nothing to fear, and thinks of the sorrow felt by the Great Teacher when a trembling soul fears to come into His presence.

Taking the names of the children was an item of no small interest. There was occasionally an outburst of laughter on the part of the children, occasioned by the queer way in which the teacher pronounced some of their tongue-twisters. Another interesting feature is, that their names have a meaning. The boy whose name means "learn," is not so bright intelligently as some of the others. The bearers of the name "Bodo," meaning "no," has a rather sad, forsaken look. One day when a new boy gave his name as "Chaputika," there

was a half-suppressed roar of merriment. As this was not the first time such an occurrence took place on the giving of a name, the teacher thought to find out the meaning of the name. No reprimand for laughing was given when the name was found to mean "The noise which corn makes when being roasted."

As the days pass by there is marked improvement in many. The untrained hand is guided by the teacher's hand until the lines and curves of letters can quite readily and accurately be made. There is a lesson to be learned from the different attitudes of the children as the teacher guides their hands. Some of them try so hard themselves that it is difficult to move them in the right way; while others are perfectly pliable, leaving it all to the teacher's direction and the letter is made with ease. Could we ever remember the secret of letting it all in Father's hand and move only at His bidding, how much easier and happier our lives would be.

There is also noticed improvement on other lines as time goes on; more clothing is worn and that more cleanly than formerly. The teacher was quite amused one morning to see the shirt of one of the boys decorated with some of the alphabet. Their manners are also becoming more courteous and less boisterous. Instead of the pushing and rushing to be the first one out the door at close of school, they now pass quietly out in a line with folded arms. They were taught to fold their arms as a preventative from them being used to push the next person ahead.

And better than all else, some of them are inquiring the ways of Christ and manifesting a desire to follow Him.

Day is slowly breaking, but we trust surely.

Does it pay to patiently toil,

To sow good seed on barren soil?

When the Master comes to claim His own,  
We'll never be sorry for the seed that's sown.

S. B.

### Pledge With Wine.

"Pledge with wine—pledge with wine!" cried the young and thoughtless Harry Wood. "Pledge with wine!" ran through the brilliant crowd.

The beautiful bride grew pale—the decisive hour had come; she pressed her white hands together, and the leaves of her bridal wreath trembled on her pure brow; her breath came quicker, her heart beat wilder.

"Yes, Marion, lay aside your scruples for this once," said the judge, in a low tone, going towards his daughter; "the company expect it, do not so seriously infringe upon the rules of etiquette; in your own house act as you please; but in mine, for this once please me."

Every eye was turned towards the bridal pair. Marion's principles were well known. Henry had been a convivialist, but of late his friends noticed the change in his manners, the difference in his habits—and tonight they watched him to see, as they sneeringly said, if he was tied down to a woman's opinions so soon.

Pouring a brimming beaker, they held it with tempting smiles towards Marion. She was still very pale, though more composed, and her hand shook not as smiling back, she gratefully accepted the crystal



tempter, and raised it to her lips. But scarcely had she done so, when every hand was arrested by her piercing exclamation of—"Oh, how terrible!" "What is it?" cried one and all, thronging together, for she had slowly carried the glass at arm's length, and was fixedly regarding it as though it were some hideous object.

"Wait," she answered, while an inspired light shone from her dark eyes. "Wait, and I will tell you. I see," she added, slowly pointing one jeweled finger at the sparkling ruby liquid, "a sight that beggars all description; and yet listen; I will paint it for you if I can: It is a lonely spot; tall mountains, crowned with verdure, rise in awful sublimity around; a river runs through, and bright flowers grow to the water's edge.

"There is a thick, warm mist that the sun seeks vainly to pierce; trees, lofty and beautiful, wave to the airy motion of the birds; but there, a group of Indians gather; they flit to and fro with something like a sorrow upon their dark brows; and in their midst lies a manly form, but his cheek, how deathly; his eye wild with the fitful fire of fever. One friend stands beside him, nay, I should say kneels, for he is pillowing that poor head upon his breast.

"Genius in ruins! Oh! the high, holy looking brow! Why should death mark it, and he so young? Look how he throws the damp curls! See him clasp his hands! Hear his thrilling shrieks for life! Mark how he clutches at the form of his companion, imploring to be saved! Oh! hear him call piteously his father's name; see him twine his fingers together as he shrieks for his sister—his only sister—the twin of his soul—weeping for him in his distant native land."

"See!" she exclaimed, while the bridal party shrank back, the untasted wine trembling in their faltering grasp, and the judge fell, overpowered upon his seat; "see! his arms are lifted to heaven; he prays, how wildly, for mercy! Hot fever rushes through his veins. The friend beside him is weeping; awestricken, the dark men move silently, and leave the living and dying together."

There was a hush in that princely parlor, broken only by what seemed a smothered sob, from some manly bosom. The bride stood upright, with quivering lip, and tears stealing to the outward edge of her lashes. Her beautiful arm had lost its tension, and the glass with its little troubled red waves, came slowly towards the range of her vision. She spoke again; every lip was mute. Her voice was low, faint, yet awfully distinct; she still fixed her sorrowful glance upon the wine-cup.

"It is evening now; the great white moon is coming up, and her beams lay gently on his forehead. He moves not; his eyes are set in their sockets; dim are their piercing glances; in vain his friend whispers the name of father and sister—death is there. Death! and no soft hand, no gentle voice to bless and soothe him. His head sinks back; one convulsive shudder!—he is dead!"

A groan ran through the assembly, so vivid was her description, so unearthly was her look, so inspired her manner, that what she described seemed actually to have taken place then and there. They noticed

also, that the bridegroom hid his face in his hands and was weeping.

"Dead!" she repeated again, her lips quivering faster and faster, and her voice more and more broken; "and there they scoop him a grave; and there without a shroud, they lay him down in the damp, reeking earth. The only son of a proud father, the only idolized brother of a fond sister. And he sleeps to-day in that distant country with no stone to mark the spot. There he lies—my father's son—my own twin brother! a victim to this deadly poison." "Father," she exclaimed, turning suddenly, while the tears rained down her beautiful cheeks, "father, shall I drink it now?"

The form of the old judge was convulsed with agony. He raised his head, but with a smothered voice he faltered—"No, no, my child, in God's name, no."

She lifted the glittering goblet, and, letting it suddenly fall to the floor, it was dashed into a thousand pieces. Many a tearful eye watched her movements, and instantly every wine glass was transferred to the marble table on which it had been prepared. Then, as she looked at the fragments of crystal, she turned to the company, saying:

"Let no friend hereafter who loves me, tempt me to peril my soul for wine. Not firmer the everlasting hills than my resolve, God helping me, never to touch or taste that terrible poison. And he to whom I have given my hand; who watched over my brother's dying form in that last solemn hour, and buried the dear wanderer there by the river in that land of gold, will, I trust, sustain me in that resolve. Will you not, my husband?"

His glistening eyes, his sad sweet smile, was her answer. The judge left the room, and when an hour later he returned, and with a more subdued manner took part in the entertainment of the bridal guests, no one could fail to read that he, too, had determined to dash the enemy at once and forever from his princely room. Those who were present at that wedding can never forget the impression so solemnly made. Many from that hour foreswore the social glass.—*Selected by Fannie Miller, Martinsburg, Penna.*

#### Self-Denial.

The clock had just struck nine and Harry recollected that his mother had desired them not to sit up a moment after the clock struck. He reminded his elder brother of this order. "Never mind," said Frank, "Here is a famous fire, and I shall stay and enjoy it."

"Yes," said Harry, "Here is a famous fire, and I should like to stay and enjoy it; but that would not be self-denial, would it, Frank?"

"Nonsense," said Frank, "I shall not stir yet, I promise you."

"Then, good-night to you," said Harry.

Six o'clock was the time at which the brothers were expected to rise. When it struck six the next morning, Harry started up; but the air felt so frosty, that he had a strong inclination to lie down again. "But no," thought he, "Here is a fine opportunity for self-denial;" and up he jumped without further hesitation.

"Frank, Frank," said he to his sleeping

brother, "past six o'clock, and a fine starlight morning!"

"Let me alone," cried Frank, in a cross, drowsy voice.

"Very well, then, a pleasant nap to you," said Harry, and down he ran as gay as the lark.

After finishing his Latin exercise, he had time to take a pleasant walk before breakfast; so that he came in fresh and rosy, with a good appetite, and what was still better, in a good humor. But poor Frank, who had just tumbled out of bed when the bell rang for prayer, came down, looking pale, and cross, and cold, and discontented. Harry, who had some sly drollery of his own, was just beginning to rally him on his forlorn appearance, when he recollected his resolution. "Frank does not like to be laughed at, especially when he is cross," thought he; so he suppressed his joke, and it requires some self-denial even to suppress a joke.

During breakfast his father promised that if the weather continued fine, Harry should ride out with him on the gray pony. Harry was much delighted with this proposal; and the thought occurred to him very often during the business of the morning. The sun shone cheerily in at the parlor windows and seemed to promise fair for a fine day. About noon, however, it became rather cloudy and Harry was somewhat startled to perceive a few large drops upon the flag-stones in the court. He equipped himself, however, in his great coat at the time appointed, and stood playing with his whip in the hall, waiting to see the horses led out. His mother now passing by, said,

"My dear boy, I am afraid there can be no riding this morning. Do you see that the stones are quite wet?"

"Dear mother," said Harry, "you surely do not imagine that I am afraid of a few drops of rain; besides it will be no more than a shower at any rate."

Just then his father came in, who looked first at the clouds, then at the barometer, and then at Harry, and shook his head.

"You intend to go, papa, don't you?" said Harry.

"I must go. I have business to do, but I believe Harry, it will be better for you to stay at home this morning," said the father.

"But, sir," repeated Harry, do you think it possible, now, that this little sprinkling of rain should do me the least harm in the world with my great coat and all?"

"Yes, Harry," said his father, "I do think that even this sprinkling of rain may do you harm, as you have not been quite well. I think, too, it will be more than a sprinkling. But you shall decide on this occasion for yourself. I know you have some self-command. I shall only tell you that your going this morning would make your mother uneasy, and that we both think it improper. Now determine."

Harry again looked at the clouds, at the stones, at his boots, and last of all at his kind mother, and then he recollected himself. "This," said he, "is the best opportunity for self-denial, that I have had to-day," and he immediately ran to tell Roger that he need not saddle the gray pony.

"Brother Harry," said his little sister after dinner, "When will you show me



how to do that pretty puzzle you said you would show me a long time ago?"

"I am busy now, child," said Harry. "Don't tease me now; there's a good girl." She said no more, but looked disappointed, and still hung upon her brother's chair.

"Come, then," said he, suddenly recollecting himself, "bring me your puzzle, and laying down his book, he very good-naturedly showed his little sister how to place it.

That night when the two boys were going to bed, Harry called to mind, with some complacency, the several instances in which, in the course of the day, he had exercised self-denial, and he was on the very point of communicating them to his brother Frank. "But no," thought he, "this is another opportunity still for self-denial; I will not say a word about it; besides to boast of it would spoil all." So Harry lay down quietly, making the following sage reflection: "This has been a pleasant day to me, although I have had one great disappointment, and done several things against my will. I find that self-denial is painful for the moment, but very agreeable in the end, and if I proceed on this plan every day I shall stand a good chance of leading a happy life.

I have selected this story as it very beautifully shows the blessings that self-denial brings. It is my desire to practice self-denial every day of my life. If it is painful at the time I know it is the best for me. Although I am only a new beginner, yet I have a strong determination to follow my Lord all the way through. Pray for me that I may be a sunbeam for Jesus.

CORA M. SAYLOR.

Stevensville, Ont.

Dear readers of the VISITOR: I like to read children's letters. I like to hear of children who have given their heart to Jesus. I try to be good and do what little I can. Mamma says I can pray and ask the Lord to open the way. I like to go to church and Sunday-school. I am ten years old. I just said to mamma I wish we would never need to get sick. She said there is a country where they never get sick. I want to live so I can go there. We have so many dear ones over there. Pray for us.

MIRIAM WINKLER.

Wooster, Ohio.

#### The Theater As It Is.

An anonymous writer in *The Ladies' Home Journal*, himself a theatrical man, tells some facts about the theater as he finds it, quite frankly. Indeed the worst things that have been said against the theater in a generation, have come from theatrical men and women. One actor, of long experience, declared his belief that no woman can succeed on the stage, and be a clean woman. The above writer speaks of plays as "doubtful," "suggestive," "indecent," "prurient," "impure," "salacious." He claims, also, that there are some clean, wholesome plays. He discusses the reason why bad plays are put on the stage, and

finds that it is because the other kind do not succeed. He says that the theater managers who try to keep their plays clean, soon face bankruptcy. They must put on the plays that will draw the crowds, or quit. He tells of a city where a noted evangelist was holding meetings, and had things so stirred that the theaters were almost forsaken. But a most vulgar play drew a crowded house. He finds too, that women patrons of the theater are in the majority, including the impure scenes; and the proportion of women to men is about two to one.

And still he and others talk of "reforming" the stage. Why should it be reformed? Manifestly, according to his own showing, it serves no necessary part of our nature. When clean, wholesome plays go begging, and it must truckle to the prurient in order to exist, it should be let die. The would-be pious talk of the theater managers that they would rather put on good than bad plays, and that the fault with the people; is pure bosh. They do not have to be in the business at all. Still they are investing more millions in it. That is a confession that they are ready to make dirty money, and degrade the morals of the people for a consideration.

It is not so surprising that the people of the world seek the kind of intoxication which the theater, with its impure suggestions, affords; but there is something seriously wrong when professing Christians will uphold that sort of thing. The theater question came up in the conversation between two ministers. One defended it and the other denounced it. The former asked the latter if he had ever been at a theater to see a play, and he replied that he had not. Then the other said that he was not competent to judge, and had no right to condemn indiscriminately. Said the second: "If you set me to sorting apples to get the good ones, I do not need to taste the rotten ones to determine which are the more rotten. It is enough that I know they are rotten. If the theater is half as bad as its bill boards indicate, it is morally rotten; and that is enough for me to know."—*The Christian Standard*. Printed by request.

"I would rather go to the kingdom of heaven through the poorhouse than go down to hell in a golden chariot."  
—Moody.

"The higher work came to the disciples when they were faithfully performing their common daily tasks."

#### In Memory of Sister Lizzie Niesley.

"Dearest sister, thou hast left us,  
Heie thy loss we deeply feel;  
But 'tis God that hath bereft us—  
He can all our sorrows heal.

"Yet again we hope to meet thee,  
When the day of life is fled;  
And in heaven with joy to greet thee,  
Where no farewell tear is shed."

"Her toils are o'er, her work is done,  
And she is fully blest;  
She fought the fight, the victory won,  
And entered into rest.

"Then let our sorrows cease to flow,  
God has recalled His own;  
And let our hearts, in every woe,  
Still say, 'Thy will be done.'"

A SISTER.

#### In Memory.

Of Johnnie D. Case, who fell asleep in Jesus, October 5, 1911, at South Haven, Kansas.

BY HIS MOTHER.

Rest dearest Johnnie, thy work is done,  
Your trials, heartaches, all are o'er;  
Peace on thy brow and eyelids calm,  
Rest now on yonder shore.

Kind hands tried hard to keep thee here,  
But tender cares were all in vain;  
The angels came and bore thee home,  
From this weary world of pain.

He crossed the deep and swollen stream,  
Who'll be the next we cannot tell;  
But we will labor on and hope  
To meet dear ones we loved so well.

More sweet doth sound yon heaven's call,  
Our visions of heaven are far more bright;  
Since loved ones went and joined the throng  
In yonder land of pure delight.

No, thou art not forgotten, Johnnie,  
Nor wilt thou ever be;  
As long as life and memory lasts,  
We will remember thee.

We long to cross the silent river,  
And rest upon the other shore;  
We long to see and know our loved ones,  
And be with Christ forever more.  
South Haven, Kans.

#### MARRIAGES.

DISHER—GEIGER. — On March 27, 1912, at the home of the bride's parents, Bro. W. Enos Disher of Wainfleet, and Sr. Maggie, daughter of Bro. and Sr. Aaron Geiger, of Bertie, Ontario, were united in holy wedlock, Elder Jonas Winger officiating.

#### OBITUARIES.

HESS.—Marlin Joshua, infant son of Bro. and Sr. Daniel Hess, of Mechanicsburg, Pa., died March 25, 1912. A brief service was conducted at the home by Eld. J. R. Charleston. Text, I. Sam. 1:27 and part of 28th verse. Interment in Mechanicsburg cemetery.

SOLLENBERGER.—Sr. Susanna Sollenberger, of the Air Hill dist., Franklin county, Pa., was born August 25, 1854, died April 6, 1912, aged 57 years, 7 months and 11 days. Deceased was for a number of years a faithful member of the Brethren in Christ church and fell asleep in Jesus after a brief sickness with pneumonia. Three brothers and three sisters remain to mourn their loss which is her eternal gain. Funeral service and burial took place on April 9, at the Air Hill M. H. Services were conducted by the home ministers.